

BIBLE SOCIETY RECORD

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Religion
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LISTENING TO THE MASTERS WORD.

READING THE BIBLE

Page 164

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BIBLE SOCIETY RECORD

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Delivered

By Rev. J. J. Morgan, Secretary, Southwestern Agency

It was 10 a. m. and we were all busy at our various duties, in the Dallas depository (headquarters of the Southwestern Agency), when ring!! ring!!! went the telephone, in very commanding staccato tones.

"Fort Worth is calling Manager," said the bookkeeper. With order book and pencil, I took up the receiver and was all ready to take down what I supposed was a rush order. It was, indeed, a rush order, but a lot bigger than I had anticipated.

This is Eugenia Smith, deaconess of the Wesley House, a Methodist mission in Fort Worth," a feminine voice said. "Can the American Bible Society donate

100 Spanish Gospels to Mexicans here in Fort Worth, and can you deliver them today?" "That is a staggering demand," I said. "What is the special need for Gospels? Tell me about it." And the little Methodist deaconess told me about it. She explained that the Mexican government was offering free transportation to unemployed Mexicans to return to Mexico, and that Fort Worth was designated

as the concentration point. Trainloads of Mexicans were going out every day; but they were coming in faster than they were going out. In the meantime they were stranded in Fort Worth, without money and without bread. Could the American Bible Society feed their souls while the Fort Worth citizens fed their bodies?

There was but one answer. This was a challenge that had to be met. The Gospels were quickly packed into bundles and loaded into the Bible car, and within an hour after the telephone call I was on my way to Fort Worth, 32 miles west of Dallas.

What a sight! I was not prepared for the scene. Imagine not only hundreds, but literally thousands of dirty, hungry Mexican men, women, and children, lining the sidewalks and filling the streets around the Wesley House for a couple of blocks, where they were to be fed. For an hour the feeding had been in progress, and yet they had only made a beginning—for it took three and four hours to feed these people.

It was gratifying to see how well-behaved these poor Mexicans were. No pushing, no quarreling with each other, and no complaining at the food. Quietly waiting in line, they gratefully took what was given them, and went their way.

My soul leaped within me at the opportunity of giving the "Bread of Life" to those unfortunate, downtrodden people; the majority



THE DEACONESS AND A HAPPY MEXICAN RECIPIENT OF A GOSPEL

DISTRIBUTING
SPANISH GOSPELS
TO
MEXICANS

1) MR. MORGAN
2) MEXICAN PASTOR



of whom knew nothing of the Bible, and many of whom had never seen a copy of it.

With the assistance of the Mexican pastor and the little deaconess, who was quietly managing the entire affair, I presented them each with a Gospel bound in Mexican colors, telling them that "it was food for their souls," if they would but read and believe. I did not stop with serving those standing in the bread line; I found poor tired mothers, too weak to stand, and a number of sick children, who were well cared for in an adjoining house, a deserted hotel which the deaconess was using for a hospital. To those sufferers I was glad to say a word of good cheer and to present them with one of the little Gospel portions.

I shall never forget that day. The picture will always remain with me. The bright spots were the deaconess and her Blue Cross helpers.

The Blue Cross was an organization of local Mexican women, to assist in feeding and caring for the "multitude." They were dressed in uniform similar to that of the Red Cross, having the Blue Cross instead of the Red.

"Are you not afraid to stay here all alone with your premises so completely overrun with the dregs of Mexico?" I asked the little deaconess, as I turned to go homeward. "No," she said, "I am not afraid; I am so happy to be some service in a time like this."

Needless to say that I, personally, received great blessing in this experience. It made me jealous of our colporteurs, who have the opportunity to seek out, from day to day, the destitute, the hungry, the downhearted, the blind, the sick and the prisoner, and supply them with the "Message of Salvation" revealing to mankind in the Word of God.

. . .

Reading the Bible

AN increasing interest in the reading of the Bible is indicated not only by daily papers throughout our country printing verses or whole portions in each edition, but also by various accounts of methods and instances.

Bishop Bashford and His Bible

Bishop Bashford, whose great service to China is gratefully and widely remembered, furnishes our first illustration through excerpts from his recently published "Life" by George R. Grose.

Every year he read the Bible through, marking passages which met the need of the time, jotting down his reflections upon the margin. His Journal reveals the depth and the sanity of his devotion and his constant dependence upon the Bible for spiritual food. January 26, 1905, on the Yangtse River he writes in his notes:

"Deuteronomy seems to me more and more in accord with the highest ethics and latest science in its insistence upon obedience."

Bishop Bashford's habit of daily Bible reading is illuminating. He read the Bible with the most reverent thoughtfulness. To him the Book was never a fetish on the one hand, nor on the other a mere textbook of religion. The Scriptures were the channel of his communion with God, the food upon which his inner life fed. The margins of his Bibles were covered with notes which reveal the yearning search which he was making continually for spiritual light and leading. He marked certain passages which were associated with important occasions or unusual experiences in his life.

After reading the Bible through for 1905, his notebook entry is:

"Finished reading through the Bible for 1905. I feel the folly of the contention of the critics. The Bible has mistakes and is partly, indeed wholly, human, as to the agency through which it comes to us, and bears over and over again the marks of its human agents. On the other hand, its divine power manifests itself

in the life of each one who will obey it. The Bible never meant so much to me as it does to-day."

Dr. John Greenleaf Oakley's Testimony

Dr. Oakley, who recently died, was not only one of the oldest members of the New York Conference of the Methodist Episcopal Church, but one of the most esteemed and beloved. His ministry of fifty-nine years was spent in and about the city of New York. In the *Christian Advocate* some of his experiences are given in his own words, and from these we take the following:

It has been my delight from childhood to read the Bible as God's own book. When a student, Daniel like, I was accustomed to kneel three times a day, read a few chapters of the Bible, and then pray. Pursuing that course, I read the whole Bible through on my knees while in preparatory school and college. There was no virtue in that way of reading. It was simply a habit I formed. The most of my reading when making a pilgrimage to the Holy Land, was the Bible, the best guide book for the traveler in Palestine. On that trip I read the Bible through again, from Genesis to Revelation.

I have found that the best way to read the Bible is to take a subject and then search the Scripture passages that might throw light upon it. The most of my Bible reading for many years has been in the original Hebrew and Greek, and also in the Latin the Vulgate Version. I have read the Septuagint, the Greek Version of the Old Testament, and I have read the Latin and Greek Testaments through eight times. But the English Version, and especially the American Standard Edition, is so true to the original in almost every important point, that it has sometimes seemed to me that it was almost a waste of time to spend so many years becoming familiar with the original.

A Case of Rapid Reading

A Baptist lady tells in the *Christian Index*

a recent adventure in rapid reading of the word of God:

I have read the Bible through several times, covering a year each time. Have studied it by books and subjects. May 8th, I began this last and fast method, reading no other books in the meantime, but

being a housekeeper, wife and mother, I have many duties. I averaged three and one-twenty-ninth hours a day for twenty-nine days. Total hours reading from Gen. 1:1 to Rev. 22:21, eighty-eight hours. It has been a wonderful reading and a blessed experience to me.

Notes and Comments

UNDELIVERED!" Yes, there is disturbing reason for the emphasis on this word in the September and October issues of the RECORD. There are myriads in the United States, in Latin America, in Europe, Asia, Africa, and the Islands of the Seas, who could eagerly receive the Scriptures, were the books and funds available for their distribution. Hence the message "Undelivered," widely read for Bible Sunday.

But this fact must not be allowed to depress us much. There is the other and glad fact. The Scriptures have been, and are being, secured in great numbers. Books and money are being provided by Bible lovers. These are being used by Bible Secretaries, Colporteurs, Correspondents, and Voluntary Workers, to give the Bread of Life to those hungering after righteousness. The first article—"Delivered"—and articles on subsequent pages about work among the lepers and mountain whites, and by all, show that, in addition to ordinary distribution, emergencies are met, special classes remembered, and new means are employed.

WE may rejoice that, in the last year of the year, 1921, the American Bible Society issued nearly 5,000,000 volumes of Scriptures. Three Bible Societies, the American, the British, and the Scotch, issued over 15,600,000 volumes of Scripture in several hundred languages, that

THE American Bible Society, as well as the Protestant Episcopal Church, has met with a very real loss through the death, on October 17, 1922, of the Rev. Reese F. Alsop, D.D., former rector of St. Ann's Church in Brooklyn, and canon of the Cathedral of the Incarnation. He occupied the important position of chairman of the Committee on Verses of the Bible Society and always evinced deep interest in its general work. The Board of Managers has appointed a committee to prepare a memorial minute, which will appear in our next issue.

A very deep and real sense of personal loss

pervaded the executive offices of the Bible Society when, on November 1st, word came of the sudden death of Mr. John R. Taber through an automobile accident while crossing a New York street. Mr. Taber was one of the oldest Managers in point of service, and a faithful member of several of the standing committees. His kindly nature, deep sympathy and personal interest, not only in the work but also in the workers, had won him a peculiar position in the thoughts and affections of many. A fuller tribute to him will appear later.

THE annual call for the Week of Prayer has been issued by the Federal Council of the Churches of Christ in America for January 7th to January 13th, with the following topics:

Jan. 7—Suggested texts for sermons and addresses:
Ex. 33:15; Isa. 60:1; John 15:16; Rev. 21:5.

Jan. 8—Thanksgiving and Confession:
Psalm 60; Matt. 17:1-21; 2 Cor. 4.

Jan. 9—The Church Universal—the "One Body" of which Christ is the head:
Isa. 62:1-12; Luke 22:17-30; 1 Cor. 13; Eph. 4:1-16.

Jan. 10—Nations and their rulers:
Psalm 33; Psalm 72; Zech. 2:1-5; Eph. 2:13-22.

Jan. 11—Foreign Missions:
Isa. 35; Acts 4:5-12; Rom. 10:11-21.

Jan. 12—Families, schools, colleges, and the young:
Matt. 19:13-22; Prov. 3:1-17; Psalm 119:9-16; 33-40.

Jan. 13—Home Missions:
Isa. 60:1-5, 18-22; John 15:1-17; Eph. 3:14-21; 1 Cor. 1:18-31.

AN unusual and interesting request was recently received from the librarian of the Southern State Normal School of Springfield, South Dakota. It was for pamphlets or reports on Bible work, to serve as reference material for the "social science classes" and "teacher training classes." The material sent was gratefully acknowledged. The fact is that the reports from the field which we have the privilege of presenting in various forms, do contain first-hand information and light on the life of the regions from which they emanate.

WE note with sympathy the recent death of Mrs. Mary D. Brigham Cooke, daughter of the Rev. John H. Brigham, for thirty-six years

Corresponding Secretary of the American Bible Society.

MRS. FINLEY J. SHEPARD, who as Miss Helen Gould gave substantial evidence of ardent belief in, and interest concerning the wider use of, the Bible, now, as a Vice-President of the American Bible Society, takes very real and active interest in its work. Believing it would contribute greatly to develop strength of character and Christian faith if our children and young people memorized some of the beautiful and helpful passages of Scripture, she has prepared a couple of leaflets with that end in view. It is her hope that they may prove helpful. We publish the contents of the shorter of these leaflets. The longer gives Old Testament Selections particularly Messianic prophecies foretelling the coming of our Saviour.

OLD TESTAMENT

Exodus 20:1-17—The Commandments.
Psalm 1—The Righteous and the Wicked.
Psalm 8—God's Glory and Man's Dignity.
Psalm 19—The Works and the Word of God.
Psalm 23—"The Lord is my Shepherd."
Psalm 27—Fearless Trust in God.
Psalm 91—The Lord a Refuge.
Psalm 103—Praise for the Lord's Mercies.
Psalm 119:9—A Clean Life.
Psalm 121—God the Keeper of His People.
Isaiah 53—Prophecy of the Messiah's Sufferings and Death.
Isaiah 55—The Ultimate Triumph of the Messiah's Kingdom.

NEW TESTAMENT

Matthew 1:21—A Saviour from Sin.
Matthew 5:1-18; 5:43-48; 6:7—Sermon on the Mount.
Matthew 10:2-4—The Twelve Apostles.
Matthew 10:32, 33—Confession or Denial of Christ.
Matthew 16:13-17—Peter's Confession of Christ.
Matthew 22:35-40—The Interpretation of the Law.
Matthew 25:1-13—The Wise and Foolish Virgins.
Matthew 25:14-30—The Talents.
Matthew 25:31-46—The Sheep and the Goats.
Matthew 28:18-20—The Great Commission.
Mark 10:13-16—Jesus Blesses Little Children.
Luke 9:23-25—The Duty of Christ's Followers.
Luke 15—The Joy of Finding the Lost.
John 1:1-14—Christ the Word of God.
John 3:14-16—God's Love.
John 4:10, 13, 14—Everlasting Life.
John 4:23-26—True Worship. The Messiah.
John 6:28, 29—Faith in Christ.
John 10:1-39—The Good Shepherd.
John 11:25-27—Martha's Confession of Christ.
John 14—"Let not your heart be troubled."
John 15—"I am the true vine."
John 17—Our Lord's Prayer.
John 20:26-29—Thomas' Confession of Christ.
John 20:30, 31—Object of the Writer of this Gospel.
Romans 8:35-39—No Separation from Christ.
1 Corinthians 13—Christian Love.
James 1:12—The Victor's Reward.
Jude 3—To Contend for the Faith.
Revelation 21:22-27; 22:1-5—Heaven.

slovak Church, who is visiting the United States, called at the Bible House in early November and briefly addressed the Budget Committee, which was then in session together with the Advisory Council of the Bible Society. The new Czechoslovak Church, while still employing many of the old ceremonies and services of the Roman Catholic Church, conducts them in the language of the people, gives the Bible to the people, and seeks to make the religious life a vital factor among the people. Bishop Gorazd stated that the church has over a million members already, and many are transferring their allegiance from the Roman Church in large numbers; also that over 125,000 volumes of Scripture had been distributed to the members of the church during the past two years, and that many more would be eagerly used if available.

THE Presbyterian Church Mission in Syria seems to appreciate the presence of the Secretary of the Arabic-Levant Agency, as indicated by the following action communicated by the mission secretary:

The Mission directed me to extend to you an invitation to attend any of the sessions of the present Mission meetings that you should desire, in addition to the public sessions to which you have already been invited. We are so grateful to you for your inspiration and help on Sunday and for your willingness to address us on the work of the Bible Society.

CONSIDERABLE publicity has been given to the action of a California court prohibiting the use of the Bible in schools. This is so contrary to the spirit of our country, and the actions of many states calling for the placing of the Bible in the schools, that we can well hope for a reversal. In this connection, the interesting story of how the Bible was placed in Kansas City public schools will be in place. Two years ago a group of Christian business men, gathered in a noon prayer meeting, commenced praying that the way would be opened for the placing of a copy of the Bible in the public schools of that city. Last November resolutions were handed to the board of education of the city, definitely asking for official permission to place the Bible in every schoolroom, and that teachers so desiring be allowed to read passages daily to the pupils. The proposal was opposed by others. But prayer continued, for favorable action by the board. In April of this year the petitioners received the following letter from the secretary of the board of directors of the school district of Kansas City:

I am most happy to officially notify you that, at the meeting of the board of directors of the school district held on the 6th inst., which was the last meeting to be held by the present board, your petition

BISHOP GORAZD PAVLIK, of the new Czecho-

On the 16th of November for permission to place a readable copy of the King James version of the Bible on the desk of every teacher in the public schools of this city was thoroughly discussed and granted upon the unanimous vote of the entire board.

On May 1st, 1,460 Bibles were accordingly placed in the public schools.

The following clipping from the New York *Globe* has been sent us:

BERLIN, August 26—Even the Bible has not been immune from Germany's wave of rising prices. The most modest editions, such as sold for 15 to 20 marks at the close of 1921, now cost 60 to 70. The price of the binding alone is now double the cost of the printed section.

The Bible continues, however, the cheapest standard work on the German market. Church collections are made from time to time to keep it within reach of the poorer people by insuring that it sells only for the cost of production.

THE director of religious work in the Y. M. C. A. at Hartford, Conn., to whom were sent, at his request, 200 copies of President Roosevelt's address on the Bible, writes:

I think that article by Mr. Roosevelt will do more to get young men reading the Scriptures than anything I have yet seen. The outside cover itself is a winner, and the pictures of Mr. Roosevelt's Bible and that great mass of people where he is delivering the address, are bound to attract the attention of every wide-awake young man.

A Colporteur's Auto Radio Tour

Rev. A. Wesley Mell, Secretary, Pacific Agency

DR. John C. Worley, who has recently returned from a remarkable colportage tour in China in connection with the work of the American Bible Society, spending the summer with his wife and daughter in California,

interdenominational assembly of the Missionary Education Movement. He spoke on the success of his colportage work in China with the use of a moving picture showing the story of the life of Christ.

DR. AND MRS. WORLEY
WITH THEIR AUTO
RADIO OUTFIT.



Equipped an auto with a complete homelike outfit, making it a traveling hotel and a depository of the American Bible Society. It carried also a complete radio outfit with Magna Vox equipment, prepared not only to "listen in" to addresses and concerts, but to furnish entertainment to all within speaking distance of their car.

Dr. and Mrs. Worley, with their little daughter, traveled from Pasadena, California, to Crater Lake, Oregon, stopping en route at Milmar to deliver his thrilling address to the

Stopping a few days in San Francisco, Dr. Worley took on a load of Testaments for sale and distribution on his tour northward. An enthusiast on modern methods in the sale of Scriptures, and with his keen business acumen, he is able to make a large success in colportage work with a minimum expense. For health reasons he had found it necessary to return to America to rest and recuperate, but he finds his rest (and strength) in thus continuing the Lord's work in the valleys and mountain districts of the great West.

The Worth of the Bible as Literature *

By L. A. Bowman

SHAKESPEARE has been termed "the uncrowned king of human intellect," and no less than three thousand quotations from the Bible are to be found in his plays.

Ruskin was one of the intellectual giants of the past century, and he asserts that to his early knowledge of the Bible he owed the best part of his taste in literature and the most precious and, on the whole, the one essential part of his education. The works of Tennyson contain nearly five hundred quotations from fifty-two out of the sixty-six books of the Bible. Carlyle was another master mind, and he said he owed everything to the thorough mastery of about one hundred chapters of the Bible.

Daniel Webster was probably endowed with the strongest intellect of any man America has produced. When a mere lad he read the Bible with such expression and power that the teamsters passing his father's farm and stopping to water their horses used to get Webster's boy to come out under the shade trees and read the Bible to them. In later life he held men spellbound by his recitation of passages from the Hebrew prophets and Psalms; and one gentleman made the statement that he never received such ideas of the Majesty of God and the dignity of man as he did on a clear night when Mr. Webster, standing in the open air, recited the Eighth Psalm. Mr. Webster read the Bible through many times, and in his busiest years of public service made it a practice to read it through once every year. He made the statement that his standard of oratorical excellence was derived from such passages as the eighth Psalm and the fortieth chapter of Isaiah. He said also, "It is a book of all others for lawyers as well as divines, and I pity the man who cannot find in it a rich supply of thought and of rules for conduct." The brilliancy of his intellect was enhanced immeasurably by the influence of the Scriptures.

Truly significant is a statement by Chas. A. Dana, in a lecture on "Journalism," delivered to the students of Union College:

"For our profession, the most useful book and the one whose knowledge is most effective, is the Bible. There is no book from which more valuable lessons can be learned. There is perhaps no book whose style is more suggestive and more instructive from which you learn more directly that sublime simplicity

which never exaggerates; none which you open with such confidence and lay down with such reverence; there is no book like the Bible."

The strongest-minded men in all ages are a unit in testifying to the worth of the Bible as literature. This fact in itself should cause every ambitious young man to give most earnest attention to the study of the Bible.

Converted by the Book

SOME one sent Frank Urban a Bible. A Bible was about as useless a thing as could be suggested to one like him. For, be it known, Frank Urban was a follower of Karl Marx, and, like most followers, present and past, of the author of "Das Kapital," he was an avowed atheist, nightly declaiming from his curbstome pulpit against religion and for socialism. In fact, it was while damning religion and the church in the usual reckless soap-box oratory that he was arrested in Boston and sentenced to one year in prison with hard labor under a Massachusetts statute against blasphemy. Consequently the receipt of a Bible while in prison tended to add to his hatred of everything the Bible stood for.

But prison days are long days, and reading matter is scarce, and Frank Urban began to scan the pages of the Book. And the Holy Spirit, ever alert to guide the souls of men unto the knowledge of God and his salvation, directed the reading. The prisoner began to make discoveries. There was much in the Book that was real, even sensible. There was a great deal more that he knew nothing about and which he had been condemning unfairly. Continued reading convinced him that in his ignorance he had been blaspheming some one who didn't deserve blasphemy. Then he discovered principles for life and society in comparison with which the declarations of Karl Marx were puerile and powerless. Gradually the enemy of the Book became its champion; the atheist became a believer.

Frank Urban is back on his soap box, speaking in lower New York in the daytime and in the evenings uptown. But now his denunciations are for the teachings of Marx and atheistic socialism, and his pleas are for the spirit and the teaching of Jesus Christ, and hundreds hear him daily. The best cure for atheism is to give the Bible a chance.—*The Evangelical Messenger*.

*From "Bible Study, the Means of Highest Culture."

Cheer for and from the Lepers

By G. A. Perkins Colporteur, Southwestern Agency



BIDDING MR. PERKINS A CHEERFUL GOOD-BYE

NOT so long ago lepers were scarcely thought of, except as connected with incidents in the Bible. We unconsciously thought of them as something far, far away. But, like many things that could not happen, it has happened.

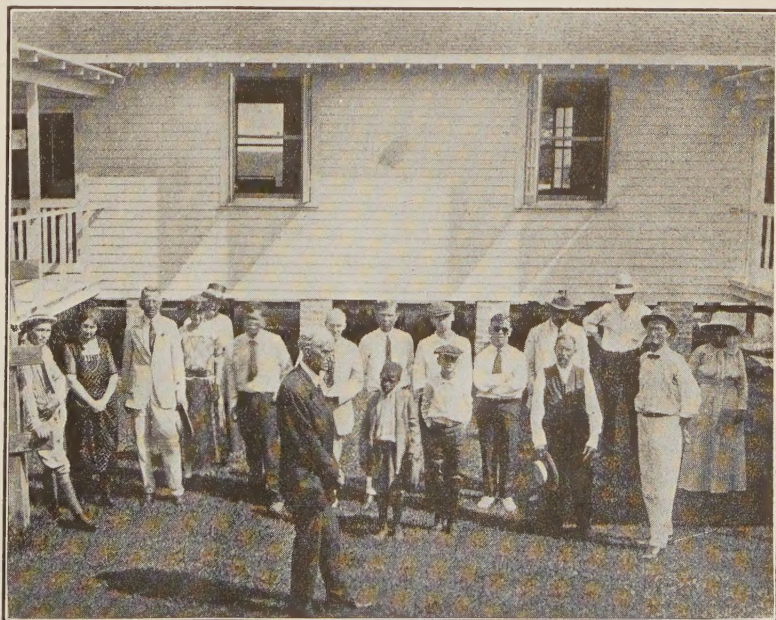
Last year there were lepers in twenty-five states. As fast as room can be prepared for them, they are being concentrated at Carville, Louisiana, by the United States government.

Recently I visited this home for the lepers. There were 177 patients. Five had been pronounced cured and discharged from the home. The government has been building more buildings and preparing to receive about five hundred more patients, with the expectation of being able within three years to take care of all the lepers in the United States.

The chaplain was called away and I conducted service in his stead. You are mistaken if you think that one does not see smiles and hear laughter at this home. They seemed to enjoy my talk and laughed at my anecdotes. The singing was good. "Count your many blessings" was one of their favorite songs. I passed one man who was in a wheel chair, and he said, "I am just like a bad dollar—always on hand." This called for another anecdote.

Some of these patients are filled with heavenly joy. One is a woman who has served fifteen years as a missionary to the lepers in foreign fields, and has now contracted the disease in a mild form. She is one of the most pleasant, sweet-spirited women I have ever met. She is still doing work for the Master. May God, in his mercy, restore her to health again. I was

"AFTER THE SERVICE A FEW OF THE PATIENTS AND MYSELF FACED THE CAMERA WITH THE LITTLE CHAPEL AS A BACKGROUND."



shown the drawing in blue print of the new chapel that is soon to be built. This chapel is to cost twenty thousand dollars.

This home is well supplied with Bibles and Testaments, donated by the American Bible Society. They are being well used and are a blessing to the home. About one half of the inmates are Protestants and half Catholic. There are about twice as many men as women.

Everything about the home is kept in a very clean and sanitary condition. The houses are built high off the ground. After the service a few of the patients and myself went down and faced a camera, with the little chapel for a background.

This visit has been a blessing. One can never be just the same person again, and if God has used us in blessing others, we are glad.

. . .

A Demon Cast Out by the Reading of the Word

By Rev. Henry J. Scudder, India

Mr. Scudder will be remembered as Secretary of the Eastern Agency before he returned as a missionary to India. This incident is from his report of Bible Work sent in connection with the annual grant of the Society to the Arcot Mission in South India.

FIVE families of Panchammas or outcasts in the village of Karakamanda asked to be received as Christians in 1919. Through obstacles and persecution emanating from the caste people and village authorities delay after delay arose in the establishment of a church and school in the village, three of the families eventually withdrawing from fear of their overlords and the caste people. But one man, who had the most to lose, since he had to relinquish his position as a priest and a comfortable monthly income, proved firm and was baptized with his two children, in 1921. It was always a pleasure to see Royappa, to speak with him, and to tell him of our joy in our fellowship with Christ and of our peace in the knowledge of sins forgiven and heaven assured.

Among the persecutors of the Christians was the brother of Royappa's wife, who was a sort of a priest among his people. This man did everything in his power to obstruct our work, and was largely instrumental in influencing the three families who had promised to become Christians to renounce their pledges. I warned him about a year ago that, if he persisted in preventing those who wanted to accept the true religion from carrying out their desire, God's punishment would fall upon them. He had a son, who owned an accordion, and one evening, a few months ago, Pastor Bushanam went to the village to borrow it for a preaching service among the caste people. As he was sitting on a rock talking to the people, this son became, as they say, possessed with a demon.

Devil possession in this country corresponds very closely with the description of demon possession when Christ was on earth. This young man suddenly jumped on his feet, went through various contortions, ran rapidly up to

Pastor Bushanam and jumped at his feet, and said in an impolite form of speech, which he had never used to him before, "What are you doing here? I know who you are. You think you are going to succeed in your work; let us see." The people of the entire hamlet ran to the scene, and Pastor Bushanam asked the devil-possessioned young man what he wanted. "Dig a hole," he commanded. So they brought a crowbar and began digging a hole near the pastor's feet.

While this was being done, Pastor Bushanam was much in prayer and was guided to send for a Bible. When it arrived the young man had ordered the digging to cease. The pastor then in a loud voice ordered the young man to listen to the words of the Bible as recorded in the fifth chapter of Mark. As he read, he prayed earnestly that by the power of the Word the demon would be cast out of the young man before him. With solemnity he read the words of the Master, "Come forth, thou unclean spirit, out of the man." When he had finished reading the passage, he said, "Such is the power of my High Priest, Jesus Christ, the Son of God and the Saviour of the world. What have you to say now?"

Upon this, to the astonishment of every one, the demon-possessioned young man lifted his hands over his head, clapped them together three times, and fell down in a swoon, and the demon was gone! His relatives lifted him up to a sitting posture, and he opened his eyes; his tenseness was all gone, and he was his natural self. Pastor Bushanam then said, "Well, young man, how do you feel?" In a perfectly polite and honorable form of speech he replied, "I am all right, Swami, only I have a little pain where I fell." "Swami" really means God, but is used as a title to Brahmins

and persons of importance. Pastor Bushanam then said he had come to borrow his accordian, and the young man replied that he would be very glad to lend it, and went and got it for him.

You can imagine what an impression this

occurrence left upon the people. They frankly admitted that the demon had left the young man, and realized that it followed immediately upon the reading of the passage from the Bible, the Word of God.

. . .

The Bible and the Preacher

By Rev. S. Parkes Cadman, D.D.

One of the most striking pictures the Bible Society has published is that of the immense throng of 10,000 to 12,000 people listening to an address on the Bible by President Theodore Roosevelt, in the open-air Greek theater of the University of California. The address was one of a series in the Earl Lecture Course of that University. We present below some striking excerpts from another lecture in the Earl Lecture Course delivered last spring by Dr. Cadman, and which Mr. Mell, of our Pacific Agency, obtained.

THE limitations of the subject assigned me distinguish of themselves between the Bible and the scholarly critic and the Bible and the preacher. The first furnishes the literary ammunition for the preacher's use in his contention for righteousness. The second must always more or less depend upon the sound reverent and constructive learning of Biblical scholars for ammunition which explodes.

I have no comment to make upon the services of Biblical scholarship, except this: It has recreated the apprehension of Holy Scripture. For the preacher who rightly uses its assured results a somewhat trying interregnum has been well worth while. The modern examination of both Testaments places them on a golden candlestick. It now becomes the preacher's sacred duty to trim the light, so that it may illuminate all within God's house.

The authority of the Bible is derivative, not strictly original. Personality is the gateway of spiritual revelation, whether in God or in man. To set the one against the other, denying either the divine inspiration of the Scriptures or those human and diversified elements which were the vehicle of their transmission, is an unscientific and injurious practice involving both liberal and conservative minds.

The two visible witnesses sustaining the preacher's mission and message are, first, the Church, then the Bible. Thus the methods of a sacred organization and of a sacred literature testify to the reality of God's Presence in the pulpit, and in the worshipping congregation, and in the world. Nor should the one overbalance the other in the preacher's consciousness.

Neither is infallible, since the All-Wise has reserved that quality to Himself, and those who arbitrarily transfer it to Church or Bible invade the Eternal Being. Both are resplendent with His glory, and there is nothing within the flaming ramparts of human life which they do not reach. But absolute and perfect knowledge of the divine verities is the sole property of the God of all wisdom.

Relative truth accommodated to human capacities is more valuable for man's present life than the fuller and orb'd truth which he could not apprehend aright. "Now we know in part," and even the Scriptures are the star heralding the high noon of which their Lord spoke, and said, "More things I have to say unto you, but ye cannot hear them now."

After these considerations, there remains in Holy Scripture an illimitable and exhaustless field for the best and most penetrating preaching. Your vocation has in them its historic nexus, its lasting warranty, and its unassailable credentials for all ages and unto all mankind.

By their unbroken lineage, you stand vitally related to the goodly fellowship of the prophets, to the glorious company of the Apostles, to the noble army of martyrs. You are forever one, in a higher unity, not with Homer, Shakespeare, Milton, Dante, but with the Bible. Whatever else you know, and all knowledge save that of sin is useful for you, you are obligated to know the scope, the general contents, and the purposes of this master-literature.

Nor can a preacher understand the New Testament unless he also understands the Old Testament. This preconditions him to become familiar with oriental life, its habits, customs, and literary genius. He must

wear an unaccustomed harness for the western mind, and be careful to respect the strangely keen and peculiar spiritual instincts and ideas of another world than his.

Yet the chief trait of the Bible is its universal application. Its major truths are blazoned on nearly every page, and all men have found a federalizing interest in them. Not only classic examples of devotion to the Bible, but modern instances abound in every realm of productive authorship. Where it is consulted and revered, creative faculties prevail in letters; where it is even in part obeyed, a loftier civilization ensues.

You have but to compare the best pagan masters and their environments to become aware of the incontestable supremacy of the Divine Word. It has in it the living breath of God. He who has lost his way can here regain it. He who has never known it, can here see it stretching before him.

Perhaps it is best to approach a series of documents covering a millenium by your minute study of the Gospels. There are three priceless portraits of our Lord, who is the Light of all Scripture, "to whom it is subordinate, for whom it exists, for the center of the preacher's faith is neither a creed nor a book, but a Person and a Life."

1. The Synoptic portrait, bringing out His Humanity as the Prophet of His people and of the race.

2. The Johannine portrait, bringing out His Divinity as the Eternal Life Giver.

3. The Pauline portrait bringing out the Christ Crucified Risen and Glorified.

All three are fundamentally alike and in particulars different. They reveal His supremacy, and that no categories, however exalted, can contain His meaning for those who knew Him in the flesh.

Looking backward to the prophets and psalmists of Israel, you survey the original preachers, the founders of our calling. Their rich and ever-expanding contribution to the aggregate of human welfare is the Doctrine of Jehovah, as the Moral Sovereign of the Universe.

Indispensable to our Lord and to his Apostles, Israel's seers may well be indispensable to us. Yet, in considering them, and the other Old Testament writers, remember that modern scholarship has raised no questions concerning the Hebrew Scriptures which were not raised by our Lord and his Apostles. The conclusion is that the

structure of prophetic Judaism, though magnificent, was unfinished. It finds its sequel in the Incarnation, in the Christian Church, and not in modern Judaism.

The interpretation of the Psalter is an inseparable part of the preacher's joy. Utterly unlike any other book in the Bible, dedicated to the law, to its praise and honor, of no definite date, of no individual authorship, "a collection within a collection," having in it certain lyrics of non-theological meaning, utterly repulsive to the ethic of the prophets and of the New Testament—yet also containing spiritual splendors and every variety of human aspiration and emotion,—it is no wonder that here is a hymnary known as "The Confessional of the Race."

In what serviceable ways can the preacher, then, appropriate any part of these fabulous riches, so as to be their conveyancer?

I reiterate: Read the Bible itself, and in its original tongues, which no adequate theological education fails to impart. Not books about the Bible, but first, The Book, is to be the preacher's daily guide, philosopher and friend; and for the following reasons:

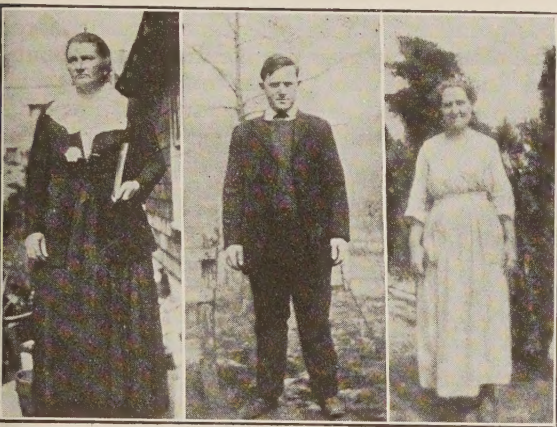
Its style, which remains, in the 1611 version, the high watermark of Elizabethan English, without the euphemistic concerts of the Jacobean or the degenerate traits of the modern English. There is scarcely a first-rate speaker or writer of the post-Reformation period who has not learned his art from the Holy Scriptures.

Its insistence upon righteousness in motive, word and deed. Here is a transcendent ethic, which occasional oriental admixtures do not sully; an impregnable rock on which the preacher can base his appeal to private and public conscience.

Its spiritual certitude. The rarest gift of mankind is here found in matchless profusion. It is the earthly terminus of man's search after the Living God. In his Son our Redeemer, in the souls of those whom he raised to sit on thrones of religious dominion, in the discernible and widening purpose of the Divine Will consummated in New Testament life and gospel—is the Bible's chief apologies.

The Scriptures were not given to say the final word about Creation, but about the Creator and Upholder of Nature's stupendous frame. Their ability consists in making you undershepherds of the soul, and in giving to all who accept them that knowledge in which stands man, eternal life, and freedom of soul.

Among the Mountain Whites of North Carolina



MRS.
HUDGINS

EARL
HALLINGSWORTH

MRS.
LAWRENCE

THE three little pictures and short letters here presented are typical in several ways. They indicate a work of the Society that is small as to quantity, perhaps, but important as to the quality of its effects. They call at-

tention to the quiet and perhaps little heralded and less known work of the moonlight and night schools referred to, and they show that the Scriptures are being "delivered" to some portions of our needy and appreciative fellow-citizens. The Rev. M. B. Porter, Secretary in charge of the South Atlantic Agency, to whom they were written, has sent us the letters together with the pictures.

I want to thank you for the nice Testament that I got in the moonlight school. I can read it. How glad I am that I can read a Testament.
Yours truly,
MRS. IDA HUDGINS

I have learned to read and write in the Community school, and have a Testament that I enjoy more than any book I ever saw. It was given to me for membership in school.

Sincerely yours,
EARL HALLINGSWORTH

I want to write and thank you for the Bible I received as a prize at night school. I can read and write now, and I am so glad I can read my Bible. When I started to night school I did not know my letters.

Yours truly,
MRS. J. C. LAWRENCE

. . .

The War Years in Syria

By Rev. George C. Doolittle

Dr. Boyd, Secretary of the Arabic Levant Agency, has sent us the following interesting extracts from an unpublished work by Mr. Doolittle, recently deceased, of the American Presbyterian Mission in Syria, which, by permission, we present as glimpses of what transpired during the war, in that region.

DURING the early part of the war those who traveled between Beirut and the mountains often noticed a Bible colporteur at the terminus of the tramline. Later on he appeared less frequently, and at last was seen no more. Then it transpired that for a long time he had been in great need. As long as he had the strength he would sell a few portions of the Scripture and divide the proceeds with two starving companions, who had no other claim upon him than that of unselfish Christian compassion. Then his waning bodily strength was insufficient to enable him longer to go about. With faith unshaken, he lay down to die of hunger, and passed on to receive the reward of those to whom the King shall say, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'

"Among those apprehended (by the Turks) was Mr. As'ad Kheirallah, for thirty-five years on the office staff of the American Mission Press. [This man is in a peculiar sense the

employee of the A. B. S., having special charge of the Bible stock and accounts and work.—Ed.]. This gentleman is in every respect and in all circles *sans reproche*—honored and loved by everyone who knows him, sought out by those who need the advice of a true friend. During the war and after the occupation, he bent all his energies to the wise and effective distribution of aid to the poor and suffering. Among those whom he befriended in a very substantial way was a young man in Press employ, who was afterwards proved to be a spy of the infamous governor-general of Beirut. This fellow concocted stories against Mr. Kheirallah, to the effect that in his position in the Press, where he was handling large sums of money, he was rolling up wealth by speculating in gold. Now the American Press was one place in the Turkish Empire where absolutely nothing but Turkish paper currency was in vogue. Thousands of people who drew their payments from that institution in paper could testify sadly to this fact. Yet the

accusation of a low-down, ungrateful toad of a Syrian spy was accepted and acted upon, and one of the most upright and honorable men in the province was sent into exile. The blackmailer met his judgment, however. His office of spy did not long protect him from military service, and he died somewhere—a despised wretch.”

In the narrative of what befell three Protestant leaders of Syria, suspected of treasonable correspondence with the British consul before the war began, and awaiting their trial before the military court in Aleih, Lebanon, Mr. Doolittle brings out the comfort which they derived, in the shadow thus of the gallows, from the Word of God: “Now these three men (the Rev. Khalil Rasi, pastor of the Judeideh Protestant Church, Mr. Amin ‘Abbud, preacher in the Khiyam Church, and Mr. Nicula Ghubril, Arabic editor of the American Press) had taken turns in leading morning devotions (in the military prison)—a portion of Scripture and prayer. On Sunday, April 2d, the Rev. Mr. Khalil read from the Acts the narrative of Peter’s release from prison. He then prayed, ‘O Lord, thou knowest that we are innocent, and to-day our families and our churches are praying for us. We beseech, as we stand before thee, to answer our petition. To-day, to-day answer!’ After this earnest prayer one of his companions said, ‘Do you impose conditions upon the Lord, and limit the time too?’ The pastor replied, ‘Even so, and He can do it if He will.’ The very next afternoon came soldiers with guns and bayonets set, calling for Khalil Rasi. He went with them, filled with fear and hope,” and, to cut the tale short, was dismissed by the bey, together with his companions, and they left prison free men.

The author has used as one of his chapters which he entitles “Hell on Earth in a Damascus Prison,” the literal translation of a personal narrative in Arabic by the Rev. Mufid Yusuf ‘Abd-el-Karim, pastor of the Protestant Church of Zahleh. “This graphic exposé of frightful tortures endured by political suspects,” he says, “reads like a page out of the history of the Inquisition, or rather, a chapter from the Acts of the Apostles.” These are the words of the sufferer himself: “Now my sole companion and my greatest consolation in that terrible plight was the Bible, which I was allowed to keep with me. The book of Psalms was the greatest means to assuage the anguish of my burning soul. How many of those psalm writers spoke my very words as my tears flowed to the ground! Part of the period of my tortures and especially during the stillness of the dark night, I would spend in sing-

ing hymns of encouragement. . . . And, oh, how I realized the influence and power of prayer! For I talked to God face to face and heard his voice and besought the fulfillment of his promises with all importunity.” When later the officials began to change their minds about him and some of his fellow-suspects, they “permitted us,” he says, “during the next fifteen days, to assemble whenever we pleased. I took this occasion to have religious meetings, with study of the Bible, and preaching and prayer. Many attended these meetings—Moslems among the number. The tears flowed as prayers ascended. All asked for the repetition of these prayers many times a day. And how many there were who promised God to lead a new life and offered solemn vows to the Lord! So I realized that distresses are often blessings in disguise.” This man is now pastor of the Protestant church in Beirut, and it need occasion no surprise to learn that his church is thronged at every service and the work of the Lord is now prospering under his care in the chief city of Syria as perhaps never before.

BIBLE SOCIETY RECORD

EDITORS *The Secretaries*

NEW YORK, NOVEMBER, 1922

AMERICAN BIBLE SOCIETY

Bible House, Astor Place, New York

THE American Bible Society was instituted in 1816 with the sole object of encouraging wider circulation of the Holy Scriptures, without note or comment.

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Cash Balance to November, 1922.....	10,636 32
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	\$107,980 16

An Income That Cannot Shrink

No. 9

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